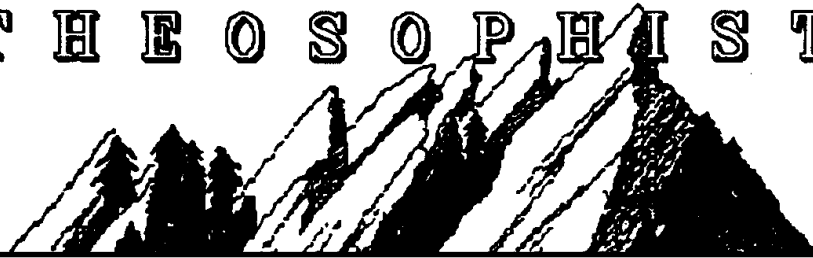


# THE HIGH COUNTRY

## THEOSOPHIST



Vol. 18 No. 2

Boulder, Colorado

March/April 2003

Contents

THE LIGHT OF THEOSOPHY

by Molly Griffith

The Light Of Theosophy.....1

The Uncertainty Principle  
Applied To Occult  
Phenomena .....5

Secret Doctrine Question And  
Answer Section.....10

Secret Doctrine Question And  
Answer Section .....15

Secret Doctrine Question And  
Answer Section .....18

The Katha-Upanishad.....19

The Yoga Sutras of  
Patanjali.....23

Theosophy, which we all know means Divine wisdom, has been called by other names as well, such as “The Ancient Wisdom,” or “The Esoteric Tradition.” It has been symbolized by a key or by a light, and Mr. Judge in the *Ocean* says: “Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet shallow enough at its shores, it will not overwhelm the understanding of a child.”

It is, however, in its aspect of light that these few thoughts are presented.

Now our first contacts with Theosophy in this life were naturally different. Some were born into it, having a parent or parents who had already accepted its teachings; others became interested because nowhere else could they find an explanation of life which satisfied both their minds and their hearts; while others felt when they first heard its message, that they were recovering a precious Truth, which they had once possessed, but which they had temporarily lost.



So although there are many ways in which we can and do contact this age-old wisdom, there is generally an experience which most of us have had and which might almost be called a revelation - the time in this life at which the true scope and grandeur of these teachings first entered our consciousness. It seems at such a time; that the walls of our minds are pushed back, as understanding flows in, for we get a glimpse of the past, present and future as one continuous whole, and realize to some extent, why things are as they are. It is a time of great happiness, for everything is seen on an ideal level; the beauty and the justice of the scheme of life is apparent; the future seems clear and full of promise, for not yet have the trials and difficulties of even trying to fit oneself usefully into such a scheme of things become apparent.

As time goes on, this light which is Theosophy, sheds its beams on our relationships with all living beings, and who or what, according to this teaching, is not living? Although this opens up a far greater sense of responsibility towards all life, it also adds to our enjoyment of it, especially for those of us who love nature. In realizing our oneness with her, both inwardly and outwardly and the fact that her every unit is evolving in the same way as we are, our feeling of kinship with her has been justified.

Gradually we begin to sense what has

sometimes been called the Divine Plan and although our understanding of it may still be immature, we feel impelled to try and add to its unfoldment with whatever knowledge we have. It is at this point that this same light which has illuminated the past, present and future and has shown us our kinship with all life, now condenses and shows us ourselves. It seems to me that at this point we are seriously challenged as to the sincerity of our belief.

We have learned in some way or other the great blessing of coming into contact with Theosophy and we know that this has been made possible through the valiant self-sacrifice of others. We want to carry on their work in the only way we can, which is to hand on to our fellow-men what we have been given, and we wonder how best we can fit ourselves to do this.

Most of us have had the experience of seeing a bright shaft of light enter a room, a room which we had thought was clean and tidy, but now as the strong light penetrates even into the darkest corners, we see dust where we had thought there was none, and even marks on furniture which before we had not noticed. In the same way, when the great and searching light of Theosophy is turned inwards on ourselves, we become aware of weaknesses and limitations which had not been so apparent before, but which we know will have to be dealt with before the light of

our own inner and higher self can penetrate our minds and our hearts.

The lessons of the past have not been wasted and any good qualities we may have developed will now stand us in good stead, but others will have to be added to them. It is interesting to consider what some of these qualities are, and how our attitude towards life should gradually change.

We are taught that although we may and do seek guidance from our own teachers, and from the great of all the ages, this is done with the object of finally finding Truth within ourselves. This is, of course, a far-off event for most of us, although even now we are advised to “knock at the door of our own hearts, to enter the chambers so quiet and still of our own Being” for the God which we seek is within each one of us.

Although this is taught elsewhere, in Theosophy we are given such a clear-cut picture of the higher and lower self that we do have a clue as to the method by which we can try to come into contact with that part of our nature which is imperishable, rather than give so much attention to the perishable and fleeting.

It is the attention we give to our lower desires and thoughts that gives them their power over us. We are advised to stand aside and observe them, as they come and

go within us, in the same way as we would observe people coming in and out of our own house; we should only entertain or give attention to those which are in harmony or at least not in disharmony, with that most inspiring of all our teachings, namely, the “Oneness of all Life.”

If there is only one Life and every part of that Life is affected by every other part, however infinitesimal that other part may be, then we do have an ideal compared with which our ordinary ideals sink into insignificance, and one moreover by which we can test our motives and actions.

It is true, as we are told, that a thought does not cease because we do not think it any more, for we have either given it birth or at any rate, added our quota to its original strength, but by gradually raising our consciousness to a higher level, we shall in time cease to be affected by it and it will fade out. Therefore to awareness, perhaps we should add discrimination, or the ability to judge which of our emotions and thoughts are harmful in the light of what knowledge we have, and which are not.

We are also told of the quality of detachment, the ability to accept the circumstances of life without being too greatly disturbed by them. In this connection, I once knew a man who was apparently a living example of such an attitude, but this did not please his friends. They would say, “Why doesn’t he get a bit

enthusiastic or excited about things once in a while? It would make him far more interesting”

One day I was talking to this man and he said, “I have been losing my eyesight for some time, but the doctor told me that the more I could keep from getting upset about anything, the longer I would keep my eyesight.”

Now we are not asked to keep balanced to preserve our physical sight, but rather that the higher nature may be reflected in our minds and hearts - something which is impossible when we are in a continual state of emotional and mental unrest. We know that to keep balanced is very difficult, but nevertheless it seems to be essential if we are seeking enlightenment.

It has been said that true faith is a reflection in the personal self of knowledge that has been realized at deeper levels of being, namely, of knowledge that results from the union of the higher mind with the buddhic principle. Although it is only a reflection, it is still a reflection of Truth, which we must cling to as a guiding star. I feel this is a very helpful thought at all times, but especially when we are faced with the inevitable question, “How do you know that these things are true?”

Most of us do not know, in the sense

that the questioner means, because our lower minds are not yet properly united to our higher minds, but yet we DO know deeply within ourselves.

To shift our allegiance from the lower self and attempt to follow the guidance of the higher self is something which does require true faith, because the personal self is dear and familiar, while the higher self is as yet only dimly sensed. However, it seems that at all levels of being, the lesser must be sacrificed to attain to the greater, and surely this holds good for anyone even contemplating the journey back to Reality.

Some of us have had a fairly long association with Theosophy, but few of us I am sure, feel satisfied with the use we have made of the teachings we have been given. We have, no doubt, wasted time and opportunities, and amidst the many distractions and trivialities of life we have sometimes lost sight of the tremendous importance of the Movement with which we have associated ourselves.

I feel, however, that in spite of all this, Theosophy has for most of us, become a deep-rooted necessity, and were we now to be offered all those things so dear to the personality, they would fail to satisfy us. So although we may not be able at this point to be a “sun” or even a “humble planet”, if we cling to the vision we have had and refuse to accept defeat, we can in

the words of H.P.B.. “point out the way, however dimly and lost among the host, as does the evening star to those who tread their path in darkness.”

If we can at least do this, then perhaps we can hope to be never entirely cut off from the light of Theosophy.

From *The Canadian Theosophist*  
Vol. 45 No. 6, January 1965

---

Comments from the Editors:

How true this piece is even in the 21st century amidst all the glamor of high technology and new age religions.

We have the teachings; we now only need to apply them.

---

Brother mine, it is a hard task to you; but your devotion and unselfish zeal for the Cause of Truth should support and strengthen you. ... Keep courageous and patient, Brother, and - forward!

Serapis (*LMW II*, p. 17)

The fact is, that to the last and supreme initiation every chela - and even some adepts - is left to his own device and counsel. We have to fight our own battles, and the familiar adage - ‘the adept becomes, he is not made’ is true to the letter.

K.H. (*M.L. 54*, p. 305)

## THE UNCERTAINTY PRINCIPLE AS APPLIED TO OCCULT PHENOMENA

From the point of view of religious faith, the educational systems of today present a curious and disturbing contrast of opposites. On the one hand, a number of colleges with religious affiliations include in their curricula instruction in their various faiths usually **without at the same time** imparting that questioning spirit which leads an individual to challenge what he is taught with critical inquiry.

On the other hand, many secular universities have adopted a perspective which is a mixture of modern science and Freudian psychology. In these institutions, students are taught critical inquiry, faith in the scientific method. If any of the faith of their fathers remains, it survives only by being closeted off in a corner of the mind with a label, “do not touch.” In short, religious faith is often maintained in this environment only by means of a kind of irrational desperation.

To understand the need for balance between these two extremes of faith and skepticism, it is interesting to consider one of the many parallels or analogies which are thought by some to exist between occult law and that portion of natural law embodied and expressed in modern physics.

One of the cornerstones of modern physics, the Heisenberg uncertainty principle, states that some of the fundamental parameters at the atomic level can never be measured or known except by statistical methods. A basic uncertainty concerning details must always remain because of fundamental limitations in all measuring instruments.

There is an analogous principle which we suspect applies to occult phenomena. This principle indicates that psychic affects must be determined statistically, that except in the hands of very unusual persons indeed, these effects must be sporadic and non-reproducible, and that both faith *and* skepticism in proper balance are necessary for growth and development.

The rub is similar with psychic phenomena. If, as our hypothesis states, thoughts have a reality of their own in a world of their own, we can perceive this reality only by testing it with other thoughts. Regardless of how data about this subtle thought-world enters our consciousness, we are unable to make use of it or otherwise integrate it with other data, without at the same time generating new thoughts which enter the subtle thought-world and disturb and alter the original reality. Thus any attempt to observe this world changes it so that we can never be quite sure of what is there at any one time.

Occult “science” has not developed to the point where the force of a thought can be measured quantitatively. But we do speak of thought-energy. Some thought-forms are believed to have accumulated much energy over many generations, while others are much weaker. In general, the thought energy contained in a thought-form is believed to be related to the total time, effort, and attention put into it by its makers. We might represent a thought-form as a multidimensional vector whose magnitude is proportional to this total thought-energy.

A small observing thought-vector will deflect a high energy thought-form only slightly. But if the thought-form observed and the observing thought-form are of the same magnitude, the resultant can be expected to be a highly variable quantity. Thus the first conclusion which one might draw is that if one plans an occult experiment involving many successive observations, and if reliable results are required the total thought energy being observed should be many times greater than that contributed by the observer.

This same line of argument followed to its logical conclusion will account for many of the observed difficulties in psychic research. One of the easiest ways to get convincing data in this field has been by after-the-fact documentation of sponta-

neous psychic phenomena. For example, a man has a serious accident and is unable to reach help. A close friend travels many miles and drops in just in time because she somehow “knows” the help is needed. This kind of event is often recorded by psychic researchers in after-the-fact interviews. The skeptical thoughts of the researchers are too late to affect the outcome of the experiment. At most, they can affect only the memory of the incident. Here time is a buffer which gives some degree of isolation.

However, a scientist can seldom rest content with secondhand data recorded by untrained observers. One of the cornerstones of the scientific community is the custom of reporting experiments in sufficient detail that they may be duplicated by colleagues and checked for accuracy. It is at exactly this point that occult phenomena fail to meet the test of conventional scientific inquiry.

Let us imagine that a team of dedicated and dispassionate observers have conducted a series of experiments in thought-transference using appropriate scientific controls and have accumulated overwhelming evidence in support of the phenomena. Let us say that all goes well until they publish their results. We can be sure that such published work will arouse controversy and, in fact the better the work, the more challenging, the more heated is

that controversy certain to be. Expert outside observers are called on the scene and suddenly the new results reported are no better than chance. The occultist would say, “Of course, new energies were introduced.” The skeptical observer will say, “Of course, new controls were introduced.”

Needless to say, highly skeptical investigators, even if they attempt the same experiments in all “good faith,” are unlikely to achieve success. They have too much at stake in the experiment. The outward conditions will be right but the thought-world, where observations are made, will be greatly agitated by strong opposing forces - the accumulated unbelief of a lifetime.

The point of the foregoing example is that skepticism can be a dynamic destructive force in the subtle thought-world, which when all is said and done, does not leave the field cleared for new construction, but littered with illusion of its own. One can conclude from this kind of argument, that a small group of persons can never expect to conduct convincing experiments for a large skeptical audience. They cannot marshal enough thought-energy, and the supply of lifelong opposing skeptics is virtually unlimited. Tenacious clinging to the skeptical view creates a block which for the skeptic makes his world view a bleak but accurate one.

Subtle forces cannot reach him. He lives life utterly alone, sealed within his skin and five senses, a mortal creature of flesh whose only channels of sustenance are physical. But such need not be the case. The skeptic lives in a prison of his own building. He is a materialist in a materialistic world by his own choice. Others, however, may choose differently.

#### Skepticism versus objectivity:

Skepticism is full of desire (desire for security, among others) and constitutes a definite destructive or obstructive force in the thought-world. Objectivity, on the other hand, involves desireless observation. When the observer feels no strong desire concerning the outcome of the experiment, he achieves the “light touch” and his thoughts of observation are minimum, clouding the field only a little. Such non-attachment to results is a rare quality, indeed, and requires profound self-knowledge and arduous self-discipline in its achievement.

It is interesting that Gautama Buddha taught almost no theology and avoided mentioning God. Instead, he taught the elimination of desires, and techniques of living and of meditation all directed toward this end. It is the Buddhist teaching that when desire has been eliminated, one “sees” reality, and knows directly more than can ever be taught in a theology.

#### The role of faith:

Faith is a much used and abused word. At the beginning of its discussion, it might be well to define the faith of priestcraft so that it may not be confused with the discussion that follows. In the age old art of priestcraft, the goal is to enslave. A cute trick of circular logic can be used to achieve this goal. The organization wishing complete subservience teaches that salvation is dependent on belief. One is safe, therefore, only if he believes the approved dogma which includes salvation through belief or “faith.” We suspect that this view of faith is a perversion of a useful human function, and the discussion which follows is not primarily concerned with salvation through belief in dogma.

In Book II of the *Yoga Aphorisms of Patanjali* (Prabhavanda Isherwood translation), we find this instruction in the 33rd aphorism: “To be free from thoughts that distract one from yoga, thoughts of an opposite kind must be cultivated” (oppositely directed vectors cancelling to zero). Faith is thought-activity which is the opposite of skepticism. If skepticism is destructive, then faith is constructive.

At its best, such constructive thought activity builds channels through which man receives his inspiration from higher levels. The first, the simplest, the most fundamental constructive thought required is that inspiration is not only possible, but



is natural and available to anyone who seeks it; that there is a source of inspiration with which one can become aligned with resultant enrichment and ennobling of life. Notice that the opposite of this thought (that nonmaterial inspiration is impossible and there is no source) would by the principles just described eliminate the possibility of contacting such a source should it indeed exist.

At its worst, however, faith can be limiting. It can be too specific, too detailed and exclusive in its outlines, so that the light of reality is unable to shine through without obstruction and excessive distortion. Exercise of man's ability to think is essential to his full development, and faith which excludes critical questioning thought may be useful for a time; however, there comes a time in evolution when these shackles must be broken, however painful the process, to permit further growth, expansion and development.

We must conclude, then, that faith and skepticism form a pair of opposites between which careful balance needs to be maintained. Each carried to excess can form a prison which enslaves the consciousness. One must question without being needlessly destructive, and one must construct in thought-stuff without building prisons, cul-de-sacs or elaborate towers which, though beautiful or comforting in their seeming solidity, miss the point so far as evolution and growth are concerned.

There are, of course, higher aspects of faith not touched upon here. Every creative act begins with a faith that throws out the first tenuous threads of a web on which a final structure is built; but this is a subject for another time and issue.

Chiefly, it is important to remember that man is not an island in his thought; he is immersed in a sea of thought-stuff, a sea of which his own creations are but a small part. To maintain the required balance between faith and skepticism, this sea today requires considerable positive exertion. In short, often when one believes himself to be casually objective, he is instead being caught up in the thought-force of those around him, his family and his community.

It is for this reason that we advocate frequent retreats to nature, and frequent meditation which exercises and maintains the channels of inspiration. For those to whom such channels seem not to exist, we suggest that an occasional meditation designed to affirm the possibility of such channels will help to strike the balance needed.

From *The Canadian Theosophist* Vol. 45 No. 2 - May 1964. It was reprinted from *New Leaves* Sept. 1963.

Comments by the editors:

We found this article most interesting when applying the Hermetic Principle, “As above so below,” in regard to healing. What really lies behind the `placebo experiments? Is it a matter of `faith’ or a belief that one is going to be healed, that actually causes the healing?

What is it that is really taking place and how far can this faith really heal?

Co-editor, Marty Lyman’s, ortho arthritic knee is a case in point. Her surgeon has said to her: “According to your x-ray, you should not be able to walk one fourth mile without pain, much less fifteen.” Yet, when she follows a strictly prescribed discipline, she has no pain at all. Why?

Editor Dick Slusser, according to statistics of Parkinson populations, should by sixteen years with the disease be confined to a wheel chair. Yet, he continues to ride his bike on a regular basis.

Theosophically, we might say that the link is Grace. Grace is what comes as a result of good karma.

A Theosophical consequence of the Uncertainty Principle in its application to Occult phenomena is that there is no such thing as separation between the experimenter and his experiment. According to the principle of “the One Life” all is interconnected.

## **SECRET DOCTRINE QUESTION AND ANSWER SECTION CONDUCTED BY GEOFFREY A. BARBORKA**

*Question.* Is there any reference in *The Secret Doctrine* to the *I Ching*? And how about Yang and Yin?

*Answer.* There are some references to the *I Ching* in H. P. Blavatsky’s work but unless a person has been informed how to look for the references it is unlikely that one will be able to find the passage which will be quoted here.

The reason for this difficulty is easily explained. It is because writers on Chinese books usually adopt their own methods of transliterating Chinese characters (or ideographs). Thus Dr. James Legge who translated the Chinese work now known as the *I Ching* (meaning the *Book of Changes*) spelled the book *Yi King*. *I Ching* represents the transliteration of the Chinese words, although the pronunciation is “Yi Jing.”

Rev. Joseph Edkins, author of *Chinese Buddhism*, whose work is quoted several times in *The Secret Doctrine* used the spelling *Yi King* therefore it was so spelled in the following quotation, which though lengthy demonstrates how the Chinese book was regarded by H. P. Blavatsky.

“It was often premised (and as

unjustly as usual) that China, nearly as old a country as India, had no cosmogony.

`It was unknown to Confucius, and the Buddhists extended their Cosmogony without introducing a personal God,' it is complained (by Rev. Joseph Edkins, *Chinese Buddhism*, 'On Cosmogony,' p. 323.

And very wisely have they acted.) The *Yi-King*, 'the very essence of ancient thought and the combined work of the most venerated sages, fails to show a distinct cosmogony.' (p. 330) Nevertheless, there is one, and a very distinct one. Only as Confucius did not admit of a future life..."

Here H.P.B. adds this footnote: "If he rejected it, it was on the ground of what he calls the changes - in other words, rebirths - of man, and constant transformations. He denied immortality to the *personality* of man - as we do - not to MAN."

“. . . and the Chinese Buddhists reject the idea of *One* Creator, accepting one cause and its numberless effects, they are misunderstood by the believers in a *personal* God. The 'great Extreme' as the commencement 'of changes' (transmigrations) is the shortest

and perhaps the most suggestive of all Cosmogonies, for those who, like the Confucianists, love virtue for its own sake, and try to do good unselfishly without perpetually looking to reward and profit.

The 'great Extreme' of Confucius produces 'two figures.' These 'two' produce in their turn 'the four images'; these again 'the eight symbols.' It is complained that though the Confucianists see in them 'Heaven, Earth and man in miniature,' . . . we can see in them anything we like.

No doubt, and so it is with regard to many symbols, especially in those of the latest religions. But they who know something of Occult numerals, see in these 'figures' the symbol, however rude, of a harmonious progressive Evolution of Kosmos and its beings, both the Heavenly and the Terrestrial.

And any one who has studied the numerical evolution in the primeval cosmogony of Pythagoras (a contemporary of Confucius) can never fail to find in his *Triad*, *Tetraktys* and *Decade* emerging from the ONE and solitary Monad, the same idea. Confucius is laughed at by his Christian biographer for

‘talking of divination’ before and after this passage, and is represented as saying: ‘The eight symbols determine good and ill fortune, and these lead to great deeds.

There are no imitable images greater than heaven and earth. There are no changes greater than the four seasons (meaning North, South, East and West, *et seq.* ). There are no suspended images brighter than the sun and moon. In preparing *things for use, there is none greater than the sage.* In determining good and ill-luck there is nothing greater than *the divining straws and the tortoise.*’ “ (p. 320) (S.D. I, 440-1; II, 158-9 6-vol. ed. ; I, 474-5 3rd ed. )

The “divining straws” refer to the 50 “sticks” (from one to two feet in length) which are used in the divination. The “tortoise” is obviously used as a symbol.

The quotation continues:

“Therefore, the ‘divining straws’ and the ‘tortoise,’ the ‘symbolic sets of lines,’ and the great sage who looks at them as they become one and two, and two become four, and four become eight, and the other sets ‘three and six,’ are laughed to scorn, only because his wise symbols are

misunderstood.” (*Ibid.*)

Now follows a very interesting passage showing that the Originator of the marvellous idea of the hexagrams (as the 6-line figures of *I Ching* are called) was using a very ancient method of using symbols - comparable to those used in the Stanzas of Dzyan. For H. P. Blavatsky continues:

“So the author and his colleagues will scoff no doubt at the *Stanzas* given in our text, for they represent *precisely the same idea.* The old archaic map of Cosmogony is full of *lines* in the Confucian style, of concentric circles and dots. Yet all these represent the most abstract and philosophical conceptions of the Cosmogony of our Universe...

“Confucius, one of the greatest sages of the ancient world, believed in ancient magic, and practised it himself if we take for granted the statements of *Kinyu*. . . and ‘he praised it to the skies in *Yi-king*,’ we are told by his reverend critic. (Edkins, p. 325) Nevertheless, even in his age-i.e., 600 B.C., Confucius and his school taught the sphericity of the Earth and even the heliocentric system.” (*Ibid.*)

Another significant passage from the *I Ching* may be brought forward. It

indicates that knowledge of the septenary constitution mentioned in that system of Divination. *Zing*, which is translated correctly enough 'essence,' is the more subtle and pure part of matter - the grosser form of the elementary ether; *Khien*, or 'spirit,' is the breath, still material but purer than the *Zing* and is made of the finer and more active form of ether.

In the *Hwan*, or soul (*animus*), the *Khien* predominates, and the *Zing* in the *Pho* or animal soul. At death the *Hwan* (or spiritual soul) wanders away, ascending, and the *Pho* (the root of the Tibetan word *Pho-hat*), descends and is changed into a ghostly shade (the shell).

Dr. Medhurst thinks that 'the *Kwei Shins*' (See *A Dissertation on the Theology of the Chinese*, pp. 10-11) are 'the expanding and contracting principles of human life'! The *Kwei Shins* are brought about by the dissolution of the human frame, and consist of the expanding and ascending *Shin* which rambles about in space, and of the contracted and shrivelled *Kwei*, which reverts to earth and nonentity.

Therefore, the *Kwei* is the physical body; the *Shin* is the vital principle; the *Kwei-Shin* the *linga-sarira*, or the vital soul; *Zing* the fourth principle or *Kama-Rupa*, the essence of will; *Pho* (the animal soul) ; *Khien* the spiritual soul; and *Hwan* the pure spirit - the seven principles of our occult doctrine!" (*H.P.. Blavatsky Col-*

*lected Writings, IV, 242-3*)

Regarding Yang and Yin: there is only a brief reference to them, although the hexagrams mentioned previously in connection with the *I Ching* are actually composed of Yang and Yin lines. The Yang line represents the positive line; in the quotation below it is designated as the Unity -- ; the Yin stands for the negative line, the Binary --- . Quoting *The Secret Doctrine*:

"Admitting for argument's sake that the ancient world was not acquainted with our modes of calculation or Arabic figures - though we know it was - yet the *circle* and *diameter* idea is there to show that it was the *first* symbol in cosmogony. Before the *trigrammes* of Fo-hi, *Yang*, the Unity, and *Yin*, the binary... China had her Confucius, and her Tau-ists. The former circumscribes the 'great extreme' within a circle with a horizontal line across; the latter place three concentric circles beneath the great circle, while the *Sung* Sages showed the 'great Extreme' in an upper circle, and Heaven and Earth in two lower and smaller circles. The *Yangs* and the *Yins* are a far later invention." (S.D. II, 554; IV, 124 6-vol. ed. ; II, 584 3rd ed. )

From *The Canadian Theosophist* Vol. 54, no. 1, Mar. 1973

Editor's Comment

*The Secret Doctrine Questions and Answers Section* began as feature in *The Canadian Theosophist* with the September 1964 issue and appeared in the HCT in March 1998. It was due to an oversight that the next two appearances, November '64 and January '65 were skipped in the HCT.

We now print the two missing features to correct that omission.

The November '64 issue is of special interest because it recommends a method of resolving apparent discrepancies and contradictions in *The Secret Doctrine*. We believe Mr. Bartborka has proposed an approach of great value in general applicability.

Some additional steps that could be added to the seven enumerated in the November '64 issue are:

First, form an intention and offer this intention to your higher self.

One needs to know where one is starting and where one wishes to finish.

For example; Ego, Consciousness and Monad have different meanings and are used very differently depending upon the context.

We must first have the passage clearly in mind. We can then ask for help

in understanding it.

From there we can proceed through the normal steps given.

Second, we should jot down anything that comes to mind even if it doesn't make sense. This will be an on going process so we need to be patient.

If we come up with a solution that appears to be finalized like an Ah Ha!, then we should discuss it, set it aside and then come back to it. See if it produces the same effect.

In the final analysis we should give thanks to our mind or the universe that produced that insight.

The second issue missed was January '65. It is a difficult issue to understand. The first question that comes to mind is, what are keys?

H.P.B. says that the keys are context in which symbols and allegories are understood. H.P.B. likes to refer to these keys as seven. She uses various examples from various religions. See *Secret Doctrine II*, page 632.

**SECRET DOCTRINE QUESTION  
AND ANSWER SECTION**

**CONDUCTED BY  
GEOFFREY A. BARBORKA**

*Question.* In your opinion, what should be a student's attitude when he runs across seeming discrepancies in *The Secret Doctrine*?

*Answer.* I am grateful for the opportunity of answering this question and I should like to respond in the manner of a "person to person call," indicating seven steps of procedure.

1. Do not be in a hurry about formulating your opinion. You will fashion a mental block if you do so. Therefore, wait!

2. Get a sheet of paper. Draw a line down the middle of the sheet. Copy out *by hand* all the "pros" on the left-hand side, and all the "cons" on the right-hand side. (There is an occult process involved in copying difficult passages by hand.)

3. Look up in *The Secret Doctrine* all the passages you can find upon the "seeming discrepancies." Do not be satisfied with one or two references. Copy these out by hand, too.

4. Place all references in a prominent position on your table, but still do not formulate an opinion.

5. Now look up a subject directly opposite to the one you are in doubt about. For instance, if you are in doubt about Prakriti, look up Purusha. If you are in doubt about

"Love," look up "Hate." Or, look up any other subject. You will be surprised what you will discover when searching for some other topic than the one you really want. Try this out!

6. Read over all your references every day for one week. But do not formulate an opinion.

7. Allow a fortnight to go by without thinking about the "seeming discrepancies".

After two weeks' time see if you do not have some new ideas upon the subject. Remember: the esoteric doctrine had more than one key for reading its lines: "it was interpreted and its mysteries unlocked with *seven*, not two, or at the utmost, three keys." (S.D. II, 632) And "as there are seven keys of interpretation to every symbol and allegory, that which may not fit a meaning, say from the psychological or astronomical aspect, will be found quite correct from the physical or metaphysical." (II, 22)

*Question.* Why does *The Secret Doctrine* deal so largely with metaphysics and abstractions, instead of with ethics and matters that might be of practical value to the student in the living of his everyday life?

*Answer.* The answer to this question is not as difficult as might be suspected, although it is most likely unsuspected. The reason: *The Secret Doctrine* is an incomplete work. It was intended to consist of four volumes. Only two were published during H.P.B.'s lifetime. She passed on before completing the fourth volume. The proposed volume was intended to convey the material

which the questioner calls for practical advice for the living of the daily life.

Be that as it may, the following observations may be made. As *The Secret Doctrine* is an exposition of the Esoteric Philosophy it does deal with metaphysical concepts. Nevertheless, because of these concepts which are postulated, it does give compelling reasons for applying its ideas and ideals to daily living; therefore it is of great value to pursue its study.

In illustration: thorough knowledge of the Skandhas alone (*not* a superficial glance at the subject) would revolutionize one's concept in regard to daily living. So would knowledge of the Eye of Dangma.

Pursuing the subject further by means of a practical example. If a person were thoroughly imbued with the idea that every time he thinks a hateful thought he is adding to the sum-total of hatred in the world, and because of this it is bound to react upon him eventually (because he sent forth hatred), would he persist in this? But that is not the only facet. Every weak-minded individual becomes affected without knowing why he is affected. Hateful thoughts tend to produce hateful acts; because they are implanted in the Astral Light. They are then reflected upon the physical world. "Metaphysical concepts," a scoffer remarks, "which cannot be proved." "So are electrons," is our rejoinder, "yet everybody talks about them."

Does not knowledge about the after death states, provide a good, practical reason for living one's life to the best of one's ability?

Doctrine after doctrine may be enumerated in support of the practical value contained in the teachings, which may be applied in the living of one's everyday life.

*Question.* Is the fifth principle-the personal ego, Higher Manas-an independent principle in itself? Will you please cite a few *Secret Doctrine* references to illustrate your view?

*Answer.* There seems to be a confusion in the use of terms in this question. Then, in connection with the concept of regarding Higher Manas an independent principle: this is due to an endeavor to classify the functioning aspects of man's principles into a seven-fold division-by dividing Manas into Higher Manas and Lower Manas. This gives an excellent description of the functioning aspects of the Mind-principle, Manas. However, *The Secret Doctrine* prefers not to characterize Higher Manas and Lower Manas as independent principles. Instead, Manas is described as functioning in human beings in a dual aspect. When associating with Kama, the desire principle, it forms the personality, along with the three lower principles: Prana, the life-principle; Linga-sarira, the model body; Sthula-sarira, the physical body. Thus it is Lower Manas that is the "personal ego." Higher Manas, when linked with Buddi, is termed the individuality.

Here are the citations requested:

" 'Manas is dual-*lunar* in the lower, *solar* in its upper portion,' says a commentary. That is to say, it is attracted in its higher aspects towards



Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires.” (S.D. II, 495-6)

“Indra, now characterized as the god of the firmament, the personified atmosphere is in reality the cosmic principle *Mahat*, and the fifth human-*Manas* in its dual aspect: as connected with *Buddhi*; and as allowing himself to be dragged down by his *Kama*-principle (the body of passions and desires).” (II, 614)

*Question.* The order in which the Elements developed in the Four Rounds is given as: “. . . Fire, Air, Water, Earth” and a footnote reemphasizes the accuracy of this by saying: “The order in which these Elements are placed above is the correct one for esoteric purposes and in the Secret Teachings.” (I, 252) Again, on page 260 we read: “The Second Round brings into manifestation the second element-AIR . . .” We have checked all three editions of *The Secret Doctrine* and find in all three the following wording as on page 251: “The Second Round brought forth and developed two Elements-Fire and Earth . . .” Is “Earth” here a misprint?

*Answer.* In view of the citations presented one would be inclined to think that “Air” was intended in the last quotation. However, there is one point that should be taken into consideration before dismissing the subject. It is this. Just as *The Secret Doctrine* states that every one of the seven principles-into which the human constitution is divided-has seven aspects, or as the commentary

phrases it: “every ‘man’ in man (every principle)” (S.D. II, 29)-so has each Element a sevenfold aspect.

Here is the enumeration of the seven Elements: *Adi-tattva* (the Original Principle); *Anupapadaka-tattva* (the Spiritual Principle); *Akasa-tattva* (the Aether Principle); *Tejas-tattva*, Fire; *Vayu-tattva*, Air; *Apas-tattva*, Water; *Prithivi-tattva*, Earth.

Since the Element of Air is under predominant consideration, an aspect of each of the seven Element-Principles may be allocated to Air. Hence the “Earth-aspect of Air” may well be what is being considered in the citation.

The thought underlying this suggestion arises from the fact that in the *same sentence* from which the querist’s citation was taken, the humanity of the Second Round is referred to; and that humanity must certainly have had an “Earth” upon which to exist-even though that humanity is described in a very singular manner, to say the least: a species of humanity quite beyond present-day comprehension. To quote:

“The Second Round brought forth and developed two Elements-Fire and Earth -and *its* humanity, adapted to this condition of Nature, if we can give the name Humanity to beings living under conditions unknown to men, was . . . ‘a two-dimensional species.’ ” (S.D. I, 251).

From *The Canadian Theosophist* Vol. 45, No. 5 Nov., 1964

**SECRET DOCTRINE QUESTION  
AND ANSWER SECTION**

**CONDUCTED BY GEOFFREY A.  
BARBORKA**

*Question.* Of the seven keys to the Mysteries, H.P.B. seems to name only four: first, Physiological (I, 363) ; fourth, Theogonic (I, 363) ; fifth, Geometrical (II, 471) ; seventh, Spiritual (I, 363). In volume three (3rd ed.) p. 198, she equates the anthropological to the first key. That leaves, so far as I can find, the following terms unaccounted for: the astronomical, the geological, the metaphysical, the numerical, the psychic, and the psychological. Can you guess as to how these names might be allocated to the three unidentified keys, namely: the sixth, the third and the second?

*Answer.* The only “key” not specified in *The Secret Doctrine* (in the references cited) is the one in the question which is termed “Geological.” A more suitable term for this would be Terrene (or the Earth). It would seem that the reference given: of III, 198: provides the clue, although unsuspected, because three keys are given in *reverse order(!)*, namely: “the astronomical, the numerical (metrology), and above all the purely anthropological, or rather physiological, key.”

Following this hint, then, we may tabulate as follows:

1. Physiological or Anthropological (or Man)
2. Psychological or Psychic or Metaphysical

3. Terrene, or the Earth, or Geological
4. Theogonic or Creative Gods
5. Geometrical or Numerical or Mathematical
6. Astronomical
7. Spiritual (or the Divine)

*Question.* In the second portion of the first sloka of Stanza I, in the second series of the Stanzas of Dzyan, opening volume *II of The Secret Doctrine* (or the third volume of the 6-volume edition) are two short sentences: “His breath gave life to the Seven. It gave life to the first.” What is meant by “it gave life to the first”?

*Answer.* The difficulty lies in its terseness; also because the Stanzas incorporate more than one meaning. Therefore, it may be interpreted by means of four aspects: thus, “the first” may be applied (1) to the First Race; (2) to the First Globe of the Planetary Chain of Earth; (3) to the First of the Seven Sacred Planets; (4) to the “First Point” or Source. To elucidate further: first, by referring to the first of the two sentences of the Stanza. “His” (the first word) refers to the term “the One Eye”, to which H.P.B. added the words Loka-Chakshus. The two Sanskrit words signify “Eye of the World” which is a mystical title of the Sun. It is *his* (the Sun’s) breath or prana which vitalizes the Seven (i.e., the Seven Sacred Planets).

Now turning to the second sentence, aspect No. 1. In *The Secret Doctrine* (II, 23-4) this explanation is offered: “every Race in its evolution is said to be born under the direct influence of one of the Planets: Race the first receiving its breath of life from the Sun.” (2)

However, on pages 28-29 a Commentary is cited: "The Globe, propelled onward by the Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun. They are his messengers of Light and Life." The "six assistants" are the other six globes of the Planetary Chain of Earth. (3) The first of the Seven Sacred Planets is the Sun - or rather the Sacred Planet for which the Sun stands as a substitute. This Sacred Planet acts as "the medium" of one of the seven planetary Dhyanis from the Spirit of the Sun." (4) "The summation of the Stanzas in Book I showed the genesis of Gods and men taking rise in and from, one and the same Point, which is the One Universal, Immutable, Eternal, and absolute UNITY." (II, 24). In this category, however, instead of "our Sun" which gives "life to the first" it would be the Central Spiritual Sun. This is mentioned in the following citation: "His breath gave life to the seven, refers as much to the sun, who gives life to the Planets, as to the 'High One,' the *Spiritual Sun*, who gives life to the whole Kosmos." (II, 23)

Please note the following, which H.P.B. added: "The astronomical and astrological keys opening the gate leading to the mysteries of Theogony can be found only in the later glossaries, which accompany the Stanzas. In the apocalyptic Slokas of the Archaic Records, the language is as symbolical, if less mystical, than in the Puranas. Without the help of the later *commentaries*, compiled by generations of adepts, it would be impossible to understand the meaning correctly." (II, 23)

From *The Canadian Theosophist* Vol. 45  
No. 6 January 1965

## The Katha-Upanishad

The Upanishads are known as Jnana Kanda or knowledge portion of the Vedas. It is inquiry directly into the nature of Truth and an investigation of the Self. It was Rahasyan or secret knowledge and knowledge of the greatest mystery of the world and was to be communicated only to those worthy.

Shankaracharya, in his instruction to the Katha Upanishad says the meaning 'Upanishad' is: "that knowledge which destroys the seeds of worldly existence such as ignorance, for those who come near to this knowledge and who contemplate it with certainty."

The Upanishads are part of the Vedas. The basis of the Vedic culture was the Yajna, the fire sacrifice, which is central to the Katha Upanishad. The Vedic sages conceived of a world in which each plant, each natural element supported the other and the whole, in which all the parts of the cosmic body worked in harmony. The yajna or fire ceremony is where the sages purify the atmosphere and heal any difficulty that arises in the world. In the yajna there is an offering of earthly wealth and mantras to a fire, which carries these offerings to heaven.

In ancient times this was done particularly to bring the forces of nature into harmony i.e. rains on time, crops growing fruitfully etc. The yajna was a bridge to the

invisible world and fire was its medium and the central metaphor for the act of transmuting the grossness of material reality into the subtle realm.

Though there were originally 235 Upanishads, we now only have 108. The rest were lost or never written down. Each of these Upanishads contain the teachings of a particular sage or group of sages. It is for this reason that they are not a systematic philosophy. They are poetic and evocative. Each sage was following his own divine inspiration.

The fundamental subject of inquiry of the Upanishads is inquiry into the nature of the underlying reality. The Vedic seers worshiped divinity in the cosmos, in nature, in the world, through prayers and outer ritual and turning inward.

The same inquiry that these sages had to do, we must do also. We too must discover the unity of Brahman, the Absolute, with Atman and the Inner Self.

The Katha Upanishad belongs to the group of Upanishads that deal directly with the inner path, the journey to Self-knowledge.

The word Katha means conversation and it is a conversation between the disciple Nachiketa (one who does not know) and his Guru Yama, the Lord of Death, himself. This is an interesting way to look at Death but who would know better how to

transcend Death itself than the Lord Death himself.

The story goes as follows: Nachiketa's father is a very pious Brahmin. He was elected to perform the ritual sacrifice of yajna. However, he had reluctance in giving his wealth away so he decided to give something but not of his best quality. Instead he chose to offer a herd of old, skinny, and dried-up cows. Nachiketa saw this, and remembering the true scriptural teachings of sacrifice became upset with his father. He spoke about his concerns by asking: "O Father, to whom will you offer me?" Nachiketa was hoping his father would catch the subtle hint. He thought that by offering himself he could make up for the other imperfections. Several times he asked this question until his father became angry and replied: "To Death, I offer you!"

To this Nachiketa inquired: "I am a good son and a good disciple. Why has my father done this? What purpose is there to this? My father must have spoken out of anger. Still, even through he spoke out of anger, my father's words must not be falsified."

Nachiketa out of love and respect for his father decided to make sure his words came true. He went to the house of Death. But as luck would have it, the lord of Death was away so Nachiketa waited for his return. In the Indian tradition at the time, a guest was seen as God and keeping a guest waiting fails dharma. It was because of this

that Nachiketa was granted three boons by the Lord of death. (1) May my father be free from anxiety about my fate and not be angry when he returns as he will recognize me as his son (2) In heaven there is no fear, no death, no old age, no hunger and thirst. Nachiketa pleads: “So teach me, the fire that leads to immortality of the heavenly realm”(3) May I be given the understanding of what lies beyond death and the real Truth of what the Self is.

In the first boon, not only has Nachiketa made sure that his relationship with his father be intact when he returns but that he return from the house of death. In the second boon the secret of the fire sacrifice is given and named after him. The Lord said that one who has piled up the Nachiketa fire three times, knows of it, studies it, performs it and performs it with the three kinds of good actions of sacrifice, charity and study will go beyond birth and death. Now in the third boon Nachiketa asks that he be given the understanding of what lies beyond death and the real Truth of a human being. Nachiketa said to Death, “Some say that there is a Self that exists after death but others say, there is not. I ask that you give me the knowledge of the Truth.” What Nachiketa is really asking is for the experience of the Self and Self-realization. At this point Death must test Nachiketa. How can a Guru give the highest knowledge without a test? Death is now Nachiketa’s guru.

Death is the guardian of the after-

death realms as well as the judge of dharma. In fact, Dharma is the Lord Death within whose presence we look into our own hearts and discover how we have performed our own duties in life. Death makes us look at our own lives with clarity and without illusion. Face to face, we do see our future.

From *The Mahatma Letters to A.P. Sinnett*:

At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression and trusted to it during the period of the brain’s activity.

ML 93B

Lord Yama tries to dissuade Nachiketa by tempting him with worldly things, he offers him progeny, long life, health, dominion over the earth as well as all heavenly pleasures. But Nachiketa holds firm. Who would want all these ephemeral things? Death is greatly pleased as Nachiketa has shown Death that he has *viveka* or discrimination between what is real and illusionary. He has *vairagya* or dispassion in the face of all the allurements of pleasures and fame. He has *shat sampatti* or the six treasures of: tranquility, self-control, equanimity, forbearance, self-surrender, and faith in the Truth with a longing for this Truth. Death is very

pleased with Nachiketa's commitment and resolution and declares him worthy of the secret knowledge.

Summary taken from *Darshan. Scriptural Knowledge*

Death speaks:

The knowing (Self) is not born, it dies not; it sprang from nothing, nothing sprang from it. The Ancient is unborn, eternal, everlasting; he is not killed, though the body is killed.

The Self, smaller than small, greater than great, is hidden in the heart of that creature. A man who is free from desires and free from grief, sees the majesty of the Self by the grace of the Creator.

That Self, cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own. But he who has not first turned away from his wickedness, who is not tranquil, and subdued, or whose mind is not at rest, he can never obtain the Self (even) by knowledge. ...

Know the Self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins. The senses they call the horses, the objects of the senses their roads. When he (Self) is in union with the body,

the senses, and the mind, then wise people call him the Enjoyer. He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer. ...

Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect. Beyond the Great there is the Undeveloped, beyond Undeveloped there is the Person (purusha). Beyond the Person there is nothing – this is the goal, the highest road. That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers though their sharp and subtle intellect. ...

The sharp edge of a razor is difficult to pass over; thus the wise say the path to the Self is hard. ...

Having received this knowledge taught by death and the whole rule of Yoga of Meditation, Nachiketa became free from passion and death. May He protect us both! May He enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel. [with the heart\Self (ed., HCT)]. Om! Peace.

Müller, Max. *Upanishads Part II*

## THE YOGA SUTRAS OF PATANJALI

“The Book of the Spiritual Man”  
An Interpretation by Charles Johnston

8. *From the force inherent in works comes the manifestation of those dynamic mind-images which are conformable to the ripening out of each of these works.*

We are now to consider the general mechanism of Karma, in order that we may pass on to the consideration of him who is free from Karma. Karma, indeed is the concern of the personal man, of his bondage or freedom. It is the succession of the forces which built up the personal man, reproducing themselves in one personality after another.

Now let us take an imaginary case, to see how these forces may work out. Let us think of a man, with murderous intent in his heart, striking with a dagger at his enemy.

He makes a red wound in his victim's breast; at the same instant he paints, in his own mind, a picture of that wound: a picture dynamic with all the fierce will-power he has put into his murderous blow. In other words he has made a deep wound in his own psychic body; and, when he comes to be born again, that body will become his outermost vesture, upon which, with its wound still there, bodily tissue will be built up.

So the man will be born maimed, or with the predisposition to some mortal injury; he is unguarded at that point, and any trifling accidental blow will pierce the

broken joints of his psychic armour. Thus do the dynamic mind-images manifest themselves, coming to the surface, so that works done in the past may ripen and come to fruition.

9. *Works separated by different nature, or place, or time, are brought together by the correspondence between memory and dynamic impression.*

Just as, in the ripening out of mind images into bodily conditions, the effect is brought about by the ray of creative force sent down by the Self, somewhat as the light of the magic lantern projects the details of a picture on the screen, revealing the hidden, and making secret things palpable and visible, so does this divine ray exercise a selective power on the dynamic mind-images, bringing together into one day of life the seeds gathered from many days.

The memory constantly exemplifies this power; a passage of poetry will call up in the mind like passages of many poets, read at different times. So a prayer may call up many prayers.

In like manner, the same over-ruling selective power, which is a ray of the Higher Self, gathers together from different births and times and places those mind images which are conformable, and may be grouped in the frame of a single life or a single event. Through this grouping, visible bodily conditions or outward circumstances are brought about, and by these the soul is taught and trained.

Just as the dynamic mind-images of desire ripen out in bodily conditions and circumstances, so the far more dynamic powers of aspiration, wherein the soul reaches toward the Eternal, have their fruition in a finer world, building the vesture of the spiritual man.

10. *The series of dynamic mind-images is beginningless, because Desire is everlasting.*

The whole series of dynamic mind-images, which make up the entire history of the personal man, is a part of the mechanism which the Self employs, to mirror itself in a reflection, to embody its powers in an outward form to the end of self-expression, self-realization, self-knowledge. Therefore the initial impulse behind these dynamic mind-images comes from the Self and is the descending ray of the Self : so that it cannot be said that there is any first member of the series of images, from which the rest arose. The impulse is beginning-less, since it comes from the Self, which is from everlasting. Desire is not to cease; it is to turn to the Eternal, and so become aspiration.

11. *Since the dynamic mind-images are held together by impulses of desire, by the wish for personal reward, by the substratum of mental habit, by the support of outer things desired; therefore, when these cease, the self—reproduction of dynamic mind-images ceases.*

We are still concerned with the personal life in its bodily vesture, and with the process whereby the forces which have upheld it are

gradually transferred to the life of the spiritual man, and build up for him his finer vesture in a finer world.

How is the current to be changed? How is the flow of self-reproductive mind images, which have built the conditions of life after life in this world of bondage, to be checked, that the time of imprisonment may come to an end, the day of liberation dawn?

The answer is given in the Sutra just translated, The driving-force is withdrawn and directed to the upbuilding of the spiritual body.

When the building impulses and forces are withdrawn, the tendency to manifest a new psychical body, a new body of bondage, ceases with them.

12. *The difference between that which is past and that which is not yet come, according to their natures, depends on the difference of phase of their properties.*

Here we come to a high and difficult matter, which has always been held to be of great moment in the Eastern wisdom: the thought that the division of time into past, present and future is, in great measure, an illusion; that past, present, future all dwell together in the eternal Now.

The discernment of this truth has been held to be so necessarily a part of wisdom, that one of the names of the Enlightened is: "he who has passed beyond the three times: past, present, future".



So the Western Master said: “Before Abraham was, I am”; and again, “I am with you always, unto the end of the world”; using the eternal present for past and future alike. With the same purpose, the Master speaks of himself as “the alpha and the omega, the beginning and the end, the first and the last”.

And a Master of our own days writes: “I feel even irritated at having to use these three clumsy words-past, present, and future, Miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose, as an axe for fine carving”.

In the eternal Now, both past and future are consummated. Björklund, the Swedish philosopher, has well stated the same truth:

“Neither past nor future can exist to God; He lives undividedly, without limitations and needs not, as man, to plot out his existence in a series of moments. Eternity, then is not identical with unending time; it is a different form of existence, related to time as the perfect to the imperfect..... Man as an entity for himself must have the natural limitations for the part. Conceived by God, man is eternal in the divine sense, but conceived by himself, man’s eternal life is clothed in the limitations we call time. The eternal is a constant present without beginning or end, without past or future”.

13. *These properties, whether manifest or latent, are of the nature of the*

### *Three Potencies.*

The Three Potencies are the three manifested modifications of the one primal material, which stands opposite to perceiving consciousness.

These Three Potencies are called Substance, Force, Darkness; or viewed rather for their moral colouring, Goodness, Passion, Inertness.

Every material manifestation is a projection of substance into the empty space of darkness. Every mental state is either good, or passionate, or inert. So, whether subjective or objective, latent or manifest, all things that present themselves to the perceiving consciousness are compounded of these three. This is a fundamental doctrine of the Sankhya system.

14. *The external manifestation of an object takes place when the transformations are in the same phase.*

We should be inclined to express the same law by saying, for example: that a sound is audible, when it consists of vibrations within the compass of the auditory nerve; that an object is visible, when either directly or by reflection, it sends forth luminiferous vibrations within the compass of the retina and the optic nerve. Vibrations below or above that compass make no impression at all, and the object remains invisible; as, for example, a kettle of boiling water in a dark room, though the kettle is sending forth heat vibrations closely akin to light.

So, when the vibrations of the object and those of the perceptive power are in the same phase, the external manifestation of the object takes place.

There seems to be a further suggestion that the appearance of an object in the “present,” or its remaining hid in the “past,” or “future,” is likewise a question of phase, and, just as the range of vibrations perceived might be increased by the development of finer senses, so the perception of things past, and things to come, may be easy from a higher point of view.

*15. The paths of material things and of states of consciousness are distinct, as is manifest from the fact that the same object may produce different impressions in different minds.*

Having shown that our bodily condition and circumstances depend on Karma, while Karma depends on perception and will, the sage recognizes the fact that from this may be drawn the false deduction that material things are in no wise different from states of mind.

The same thought has occurred, and still occurs, to all philosophers; and, by various reasonings, they all come to the same wise conclusion; that the material world is not made by the mood of any human mind, but is rather the manifestation of the totality of invisible Being, whether we call this Mahat with the ancients, or Ether, with the moderns.

*16. Nor do material objects depend upon a single mind, for how could they*

*remain, objective to others, if that mind ceased to think of them?*

This is but a further development of the thought of the preceding Sutra, carrying on the thought that, while the universe is spiritual, yet its material expression is ordered, consistent, ruled by law, not subject to the whims or affirmations of a single mind.

Unwelcome material things may be escaped by spiritual growth, by rising to a realm above them, and not by denying their existence on their own plane.

So that our system is neither materialistic nor idealistic in the extreme sense, but rather intuitional and spiritual, holding that matter is the manifestation of spirit, as a whole, a reflection or externalization of spirit, and like spirit, everywhere obedient to law.

The path of liberation is not through denial of matter but through denial of the wills of self, through obedience, and that aspiration which builds the texture of the spiritual man.

The simplest manifestation of this is the matter of attention. Our minds apprehend what they wish to apprehend; all else passes unnoticed or, on the other hand, we perceive what we resent, as, for example, the noise of a passing train; while others, used to the sound, do not notice it at all.

But the deeper meaning is, that out of the vast totality of objects ever present in the universe, the mind perceives only those

which conform to the hue of its Karma. The rest remain unseen, even though close at hand.

This spiritual law has been well expressed by Emerson:

“Through solidest eternal things the man finds his road as if they did not subsist, and does not once suspect their being. As soon as he needs a new object, suddenly he beholds it, and no longer attempts to pass through it, but takes another way.

When he has exhausted for the time the nourishment to be drawn from any one person or thing, that object is withdrawn from his observation, and though still in his immediate neighbourhood, he does not suspect its presence.

Nothing is dead. Men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise. Jesus is not dead, he is very well alive; nor John, nor Paul, nor Mahomet, nor Aristotle; at times we believe we have seen them all and could easily tell the names under which they go”.

*18. The movements of the psychic nature are perpetually objects of perception, since the Spiritual Man, who is lord of them, remains unchanging.*

Here is teaching of the utmost import,

both for understanding and for practice. To the psychic nature belong all the ebb and flow of emotion, all hoping and fearing, desire and hate: the things that make the multitude of men and women deem themselves happy or miserable.

To it also belong the measuring and comparing, the doubt and questioning, which, for the same multitude, make up mental life. So that there results the emotion-soaked; personality, with its dark and narrow view of life: the shivering, terror-driven personality that is life itself for all but all of mankind.

Yet the personality is not the true man, not the living soul at all, but only a spectacle which the true man observes. Let us understand this, therefore, and; draw ourselves up inwardly to the height of the Spiritual Man, who, standing in the quiet light of the Eternal, looks down serene upon this turmoil of the outer life.

One first masters the personality, the “mind” by thus looking down on it from above, from within, by steadily watching its ebb and flow, as objective, outward and therefore not the real Self. This standing back is the first step, detachment. The second, to maintain the vantage-ground thus gained, is recollection.

From *The Canadian Theosophist* Vol. 13  
no. 11, Jan.15, 1933

*(To Be Concluded.)*

## Submission Guidelines

### By floppy disk

3.5 inch (DOS format), WordPerfect, MSWord 2002 or RTF format preferable.

### By hard copy

Laser printer preferable,  
NLQ Dot matrix OK  
Good Quality Xerox OK

### Unacceptable

Draft mode Dot matrix  
Faint printouts  
Strike-overs  
handwriting on printed sheet

Address all communications to:  
Richard Slusser  
140 S. 33rd St, Boulder, CO U.S.A.  
80305-3426  
Phone (303) 494-5482  
E-Mail: dslusser@nurealm.net

## Subscriptions

Paid New Subscriptions received during the period July 1 - May 31 will be sent back issues, beginning with July/Aug. previous If received in June, subscription will begin with July/Aug.

Rates: \$12.00/year U.S.A.  
\$15.00 Foreign (Surface)  
\$20.00 Foreign (Via Air)

Payment must be in U.S. currency (Dollars) payable to Richard Slusser.

Free yearly Subscriptions are available on written request if cost is a hardship.

High Country Theosophist is Free on Internet

Current bi-monthly issue:  
<high\_country@yahoogroups.com>

Back issues  
<<http://www.theosophy.net/hct/index.html>>

## EDITORIAL

THE HIGH COUNTRY THEOSOPHIST is an *independent* Journal and has the following editorial objectives:

(1) To serve the greater Theosophical Movement as a forum for the free interchange of ideas and commentary in the pursuit of Truth and to facilitate various projects in furtherance of Theosophical principles.

(2) To present articles and essays consistent with source theosophy, otherwise known as the Ancient Wisdom as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.

## OBJECTIVES

(3) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

(4) To impartially examine emerging events and issues on the contemporary scene that challenge traditional assumptions within the theosophical movement.

**THE HIGH COUNTRY THEOSOPHIST, ISSN 1060-4766 is published bi-monthly for \$12.00 per year by Richard Slusser, 140 S. 33rd St. Boulder, Co. 80305-3426**  
**POSTMASTER: Send address changes to: THE HIGH COUNTRY THEOSOPHIST 140 S. 33rd St., Boulder, Co. 80305-3426**  
**Periodicals Postage Paid at Boulder, Co.**